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THE CITY AND THE WORLD

Bishop Fulton J. Sheen

MAGNA CHARTA OF THE LITURGY

Rev. Gerard S. Sloyan

61163
RT. REV. MSGR.
JOSEPH J. MULLEN, STD
1227 ANSEL RD.
CLEVELAND 8, OHIO



The Missionary Church

More than at any time in the past four hundred years, the Church is reflecting profoundly on precisely what it is to be a Catholic and what we should be doing in our world. One notable consequence of this deeper self-awareness is a more adequate understanding of each Catholic's missionary responsibility.

The debates at the Council on collegiality and the daily mingling of bishops from all five continents have deepened their consciousness of joint responsibilities within the new People of God, the Messianic community. And it will be extremely difficult for any bishop in the future to be exclusively involved in the affairs of his own diocese. The bishops have had opened up to them the urgent necessity for closer collaboration in the interests of Christ to the ends of the earth. "The collegiality of the bishops," says missiologist Roman Hoffman, O.F.M.Conv., "is now recognized as the foundation of the mission apostolate . . . this development is revolutionary."

As this sense of our being responsible members of God's family gradually seeps into the consciousness of priests, religious and laity, our parishes will of necessity become mission-minded. The needs of Asia, Africa, and South America will demand and receive more from us than an occasional prayer and a casual financial contribution. And the numerous mission fields in Europe and North America will disturb us until we give that Christian witness demanded by the needs of our neighborhood.

These and other blessings bestowed on the Church by the Holy Spirit should be especially appreciated by workers in the convert apostolate. At best, this apostolate never enlisted the concern of more than a relatively few of our priests and people. An entirely new orientation was required before this could become a reality. But a new era of missionary zeal has now begun. This is much more significant than any decline in our present convert statistics. (See further comment by Father Gallagher on p. 18).

John T. McGinn, C.S.P.

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The City and The World

Bishop Fulton J. Sheen

Where lies the key to the rebirth of apostolicity? The concept of a parish or a diocese is adequate for administration but is it sufficient for saving the City and the World?

1. A parish today is in danger of becoming a spiritual ghetto, a sacramental island, the focal point of the piously introverted. Often it is like a rock in the middle of a dirty road—a juridical, institutional thing on which one steps to avoid the muck and mud of poverty, hunger and homelessness outside its borders.

2. The members of most city parishes are commuters: they live in one parish, work and earn their living in another. They shuttle back and forth between where they *give* their money and the religion-less or secular area where they *make* their money. Their spiritual concern is a local area canonically fixed, not a secular area where it is assumed there is no spiritual responsibility. But there actually is. The centrifugal movement from the pew to the desk or factory is apt to put parishioners in the same attitude as the priest and the levite who passed by the wounded man because he was outside the foul lines of the Jerusalem parish.

3. Because urban life is constituted of spiritual oases or parishes with little or no connection between them except orders from the Ordinary or the Chancery, two vast areas of Christ's unredeemed world are allowed to go untended:

a) The problems which overflow parochial limits, such as juvenile delinquents, criminals, unmarried mothers,—all sheep without a shepherd. As Charles Williams wrote: "Hell, like heaven, has many mansions."

b) Africa, Asia, Latin America,—the Missions.

Where no canonical responsibility exists,

moral responsibility is apt to vanish. The *parochial* structure must not be done away with. It is essential for administration. But the *pastoral* view, which Pope John XXIII stressed, must be given some consideration. Truman Douglass, presenting the Protestant view of this problem, declared: "In almost direct proportion to the increasing importance of the city in American culture, has been the withdrawal, both physical and spiritual, of the Protestant Church. If Protestantism gives up the city, it virtually gives up America." The residential congregation must continue, as the lung, heart and other organs of the body are necessary for a healthy body, but it must breathe in air that pervades the city, circles the earth and is the common atmosphere of all men. The Mystical Body of Christ must not suffer amnesia or forgetfulness of Its oneness with the City and the World.

4. The parish is a response to the invitation: "Come." But who says "Go," in obedience to the obligations of the Sacrament of Confirmation? "Come to Church Sunday"—Yes! But where is "Go to the World Monday, Tuesday, etc."? Jurisdictional paralysis deadens the missionary imperative to be a brother's keeper. Handing in the envelope on Sunday without witnessing to Christ in non-parochial groups, such as unions, corporations, factories, offices and foreign areas, is to bury the talent of Faith in a napkin. Was not Our Lord always breaking down walls, such as Jew and Gen-

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tile, freeman and slave, rich and poor? Does not our Eucharistic Communion with Him make us one with every Catholic throughout the world, and potentially one with the earth which produced the wheat and grapes, and the non-religious man who milled it and distilled it for our patens and our cruets? "Ye will be witnesses to Me. . . to the ends of the earth." We pride ourselves as being redeemed, but we are redeemed *in* the world not *from* it.

If great urban problems are ignored because they overflow parish limits, so great mission problems are rejected because they overflow dioceses. No bishop in the Church is consecrated primarily for a diocese; he is consecrated for the *world*. Only for jurisdictional reasons is he assigned a diocese. The Holy Spirit is cosmic, not diocesan. No priest is ordained for a parish; he is ordained for the world; the assignment to an area is for canonical reasons. The Mass is for the world, not the parish: "*totius mundi salute*," as the priest says when he sweeps the chalice over the four corners of the earth.

The bishop, priest and laity have a vocation to *serve*, not just to be *individually saved*. We save our souls only in the context of humanity. The parish and the diocese have communion with the City and the World, with sheep without a shepherd whether they be in Harlem or in Urundi; they share the total life of everyone; they wash the feet of every unknown lover of God.

The answer to this problem lies not in falsification: "Oh, he tells us there must be no more parishes," but in a return to the *Incarnational Principle*, namely, that every Catholic become involved in the City and in the World.

The Bishops of the United States have tried to work out involvement in a nation by having various departments in the National Catholic Welfare Conference for extra-diocesan interests. Most of these are directed to problems *within* the Church rather than outside it; nevertheless, their pastoral responsibility is apparent. The Episcopal Committee on the Propagation of the Faith is another evidence of the extra-national or missionary interests of the American episcopacy.

The groundwork has been laid in the parish and the diocese for Catholics to be in-

involved—"incarnated" or enfleshed with blackness, leprosy, loneliness, imprisonment, orientalness and emptiness.

1. Our Mission is not only to *men* but also to *things*. Our Lord told us to preach the Gospel to "every creature," not just to every man. "Creation groans for Redemption," St. Paul tells us. Christ is called the "first begotten of every creature." This could mean that Christ was by intention in the first atom, for that atom was made "by the power of the Word." The ultimate purpose of Mission is the unity of all creation in Christ (Eph. 1:9-10; 2:14; 4:3-7; 4:13; Apoc. 21:1-5). Hence, housing, heroin, virus, the city, the new African nations, the earth of China, the slums of Recife are our burdens. As we "sacramentalize" bread, wine, oil, as Our Lord used salt, patches, camels and needles as parable creatures; so everything, everywhere concerns the parish, the diocese and the Church. Perhaps if we read Teilhard de Chardin in the light of the Ephesian texts, our vision would be less parochial and our mission more *mondiale*. As Karl Barth has said so well, "Creation is the external basis of the Covenant." Its fulfillment in Christ is to remedy the distortions in the world caused by sin, such as the parochialism of circumcised and uncircumcised and the parochialism of cultures (barbarian or Scythian). When Our Lord walked on the water, when He commanded winds and seas, when He multiplied fishes, He revealed His Lordship over creation. This is Mission—not just those who are on the census lists, but the glass and steel of Park Avenue, the walk-ups of the slums and the tin-can alleys of Rio.

Primacy of Service

2. Mission makes the bishops and priests *servants* of human need, not administrators of tokens, such as money, stocks and bonds. Administration is as necessary to the Church as setting a table is necessary to a family dinner. But here we deal with *primacies*. Our Lord came as the "Suffering Servant." He called Himself "The Son of Man" over eighty times, and the first time He used it was when He was called the "Son of God." Bishops and priests are servants; being the least of all, they become the greatest. The laity are not just to supply the clergy's *wants*; bishops and priests are to

supply the laity's *needs*. A straw chapel in New Guinea is a *need*; a church's airconditioned, sound-proof balcony for mothers with crying babies is a *want*. The servant-pastor or the servant-bishop will not permit the second until he has commanded the first. Both, like Christ Himself, will be sensitive to every wound in the Mystical Body, the white sores of leprosy, young men who start taking "goof balls," estranged couples who need to be reconciled and worthless people who crave to be valued. The Church and the world are not to be treated as separate entities, unless it be that the Church is the servant of the world. "Walls of separation" must be broken down, not by religious compromise but by service, just as the wall that divides the seminary and the parish should be broken down. Why should not seminarians have a little less temporal dedication to "probabiliorism" and more to spending one or two evenings a week serving the poor in a parish and preparing to be other Christs?

Charity and Faith

3. The ecumenical mission to the City and the World is *unlimited Charity* combined with *uncompromising Faith*.

Though the Jew should love the Samaritan, and the Catholic the Buddhist, this Charity must never be separated from the Faith that can move mountains. This needs to be stressed today, when there is a growing tendency in a pluralistic world to water down the Creed. "Religionless Christianity" is the ideal of a group inspired by Dietrich Bonhoeffer and Paul Tillich, who recommend a "God beyond the God"; by Alec Vidler who wants a "holy worldliness." Hendrik Kraemer, relying on Karl Barth, has applied this swamp Christianity to the mission world.

Granted the fallacy of attacking science because one does not like laboratories, music because one despises conservatories, ships because one does not like captains, there is still some serious soul-searching to be done by the Church. St. Peter, indeed, tells us that God's Judgment begins with the Church. What then are these critics trying to say? They are complaining against the disinterest of organized religion in the City and the World.

As Kirkegaard wrote about the cleric who

does not worry about the world: "He looks like an Inspector of Taxes. I watch every movement he makes, to see whether he shows the least telegraphic communication with the Infinite, a smile to betray the contrast of the finite and the infinite." The plea for "holy worldliness" could be a crude way of saying "Catholic Action." The criticism of the churches and their personnel may basically be a protest against the alienation of prophets from the soul-problems which harass millions. After all, when one reads Ephesians 4:11-17, we realize that the charism of the Spirit is given to the faithful not to be locked up within parish boundaries, but to deal in love with the broken hearts of humanity, the unsaved as well as the saved. It is the *un-missionary* character of the Church which is under attack.

Justified Complaint

A withdrawal from the world could be a capitulation to the needs of the world. A Mission to the world beyond the limits fixed by the Chancery and the Consistorial Congregation is the function of the Church, as much as it is a function to sanctify the sanctified. Anti-clericalism is never directed against Archbishop Camara of Brazil, nor against chaplains in leper colonies or slum areas. Bishop Paul Moore, Jr., put his finger on the objection to organized religion when he said of his own church: "The Episcopal Church in its present cultural form is set up to minister primarily to the white Protestant middle-class American,"—a self criticism which all introverted religious groups who refuse identification with the Lord can apply to themselves. Somehow or other, separation unto God is achieved best by becoming one with the neighbor for Christ's sake. Certainly, these theological "liberals" do not understand the Church, but perhaps the Church does not understand their complaint. Because the Church belongs to God and not to men, the frontiers of the Church must always be kept open as wide as the world.

4. In the United States, the secular order develops independently of the Church, partly through the failure to construct a *Koinonia* or supra-parochialism to inform it with God's Spirit. But in the mission world, particularly in Africa and Asia, the Church is education, hospitalization, welfare. Now, un-

der the impact of the secularization introduced by the French Revolution, missionaries are being driven out as in the Sudan, or there is outright confiscation of schools. Culture which was under the Church now begins to belong to the State. Where there is no outright taking over a culture, there is a "neutralization" through hostile or obstructionist governments.

A fact we must face is that we are living in a secular world. What is a secular society? It is one which refuses to commit itself to any philosophy of the universe or man; it is a State which is indifferent to belief in God. Our present method of meeting the secular State is to form religious congregations or parishes which will enable citizens to worship God and educate their children. Our Catholic Faith is *involvement* with humanity as the Incarnation was involvement. The Church has a threefold activity:

Threefold Action

a) *Martyria*, or witnessing to Christ, "even to the ends of the earth."

b) *Leitourgia*, or the service of prayer.

c) *Diakonia*, or the service of help to others.

These three are bound together as a kind of earthly trinity. Western parishes have little *Diakonia*; complacent parishes which see no obligation beyond Commandments, Sunday Mass and the support of the pastor have little *Martyria* in the City or the World.

The Church is the Sacrament of Humanity. It has the same mission Israel had in the Old Testament—to bring blessings to all nations and all peoples. She failed this mission.

Israel became a scandal to other nations, adopted their gods and refused to be missionary. Jonas was so wedded to the diocese of Israel that when God told him to go to the foreign missions of Nineveh, he fled. As John Donne put it: "No man is an island; every man is a piece of a continent. . . . Never send to know for whom the bell tolls . . . it tolls for thee." No parish or diocese is an island; each is an organ in the Mystical Body, which in turn is Christ living again, preaching again in the City and the World.

As Dostoevsky put it: "Make yourself

responsible for all men's sins, and you will see that you have found your salvation." The parish and the diocese generally recognize only *vertical* relations, namely, to God. The parishioners of one parish have little or no relations with another parish, unless the members know one another socially or extra-ecclesiastically. The only time they unite for an activity is for some exhibition, such as a Holy Name rally. But what about *horizontal* relations to other parishes, dioceses and the world? The idea of the parish being a pilgrim church moving out across rivers and deserts, jumping over boundaries of dioceses, cultures, nations and continents to spread the news of the *Koinonia* is rare, but this is the completion of the Incarnation.

If the City and the World are full of souls; if Christ died for the World, sent His Church into the World, reconciled the World to Himself, made the final affirmation of His Divinity in the City, wept over the City, held His Banquet of Life in the City and stumbled to His Throne on the Cross in the City, then does not the Church in this twentieth century have to take a new starting point, just as hard, just as revolutionary and just as seemingly unreasonable as Peter did when he visited Cornelius?

Starting Point

Instead of starting intentionally with the parish, we must start with the City. Instead of starting intentionally with the diocese, we must start with the World.

Up to now, the millions of unchurched in our cities were considered off the reservation, unless two or three came to the parish for instruction: (the national average is 2.8 converts per priest per year.)

In like manner, the two billion pagans, the sub-human slum dwellers of Latin America, the ten million lepers of the world, the hundreds of thousands of missionaries—these are "foundlings" we find at the Church door on Mission Sunday, or when a "missionary comes to get a second collection."

What would happen if, instead of giving primacy to parish and diocese, we began giving primacy to the City and to the World? Both would become alive. If we tie tourniquets around our elbows and knees

to keep the heart's blood from being "wasted" on the "foreign missions" of hands and legs—it will be the heart which will perish. Gifts left at the altar while one reconciles oneself to one's brother are a reminder that we best approach the altar when we do service to others, even to him who is not at the altar.

Instead of administrating from the inside out, one serves from the outside in. The rich Church of Laodicea, which kept its wealth, was the one Church where Christ had to knock at the door! He was not in that Church.

May not the following contain a grain of truth? Do not we priests and bishops gain spiritual effectiveness in direct ratio to our distance from an administrative desk. The Apostles evidently believed so when they named deacons, and the Good Shepherd did so when He left His flock for the lamb that was lost.

Today's mission problems in the City and the World cannot be met by yesterday's methods. The quick retort to the position herein stated is: "Oh, you want to abolish parishes." This needs no answer, for parishes must remain. It would be nearer to the truth to say: "Oh, you want to enlarge parishes and dioceses. You want the pastor, the bishop, the Church in a nation to be responsible for all souls wherever they happen to be." Right! Cash and buildings are jurisdic-

tional; souls are not! A recent convert of mine said to me: "My vice-president is a Catholic; my doctor is a Catholic; my lawyer is a Catholic. All of them have been with me for twenty years. I did not know they were Catholics until the day I told them I was to be baptized. I have a soul. Aren't they, as Catholics, interested? If they went to a movie, they would burst into my office saying: "Oh boy! You ought to see it!" Does not the Church mean as much to them as a movie?

What treasures are buried in napkins, what talents hidden in the ground! The City knows not the time of its visitation, and the World is without a Shepherd. We trouble the consciences of our faithful about obstructing physical birth, and rightly, but what of our obligations to spiritual birth? Where are our children? Do we justify the title "Father"? Where is Christ to be found? Mystically in the Church? Yes! Sacramentally in the Eucharist? Yes! But where is our Faith about the Social Christ—"I was hungry, thirsty, naked"? It is the failure to recognize this Presence of Christ which brings damnation. As the Son of God was to be looked for in the Historical Christ veiled behind His sufferings, so today, the exalted Lamb of God is to be looked for in the Social Christ, veiled behind the lost sheep in the City and the starving sheep in the World!

CHRISTIAN REFORM

Ecclesia semper reformanda (the Church always to be reformed) was one of the rallying cries of my Protestant forebears. To me, it is a noble proclamation, pointing to the need for the on-going activity of God in the life of His Church, the Church we human beings so easily stain and soil by our sin. I had thought until recently that the implications of that slogan were part of a distinctively Protestant ethos, and that Roman Catholicism could not really take them seriously. I know now—for the very existence and temper of the Vatican Council tell me so—that the Roman Catholic Church can consider that theme with greater seriousness than I had previously thought possible.

Robert McAfee Brown

The Magna Charta of The Liturgy

Rev. Gerard S. Sloyan

On Wednesday, December 4, 1963, Pope Paul VI promulgated the "Constitution on the Sacred Liturgy of the Second Vatican Council." It had been passed by the Fathers of the council by a vote of 2,147 in favor to 4 against. This all but unanimous vote came at the end of two full sessions of the council (Oct. 11-Dec. 8, 1962 and Sept. 29-Dec. 4, 1963), not to speak of countless hours of labor by members of the preparatory commission and their consultants in preparing the initial schema or outline, and the members of the Commission of the Council on the Liturgy and their expert theologians, who revised it in light of the floor debate to bring it to a successful outcome.

It cannot sufficiently be stressed how much this document on the Church's public worship sums up the spirit and aims of "Pope John's Council." All that that good Pontiff hoped for by way of *aggiornamento* ("getting in step with the needs of the times") finds its expression in this constitution.

It is eminently pastoral; that is to say, the bishops' major concern in writing it was to see that their flocks—the holy people of God—would be better nourished.

It is evangelical, in the sense that it is framed throughout in the spirit and often the very words of the Gospel (broadly taken as the message of the New Testament).

It is theological, in that no course of practical action is proposed for the clergy and faithful to follow without their first being given those theological reasons why

the Church worships as she does; under the headship of Christ, in the Holy Spirit, through the signs of material things, in response to a life-giving word aided by music, gesture, movement, and sacred artifact.

Lastly, the constitution is juridical, but never merely juridical. It has the force of law without unduly venerating the concept of law. It proposes clear lines of action in matters of sacred rite, never mistaking legal force or clarity for the life-infusing Spirit of Christ who gives meaning to all law for Christians by making it an ordinance of love.

Four goals of the council are named in the Introduction: a greater intensity of Christian life, the adaptation of changeable institutions to contemporary human needs, the ultimate unity of all Christians, and the spread of the Gospel (Introduction, Paragraph 1 of the constitution). None of the four is ever lost sight of. At no time, for example, is change proposed for its own sake but always as part of a concerted effort to bring human custom into line with the reality of the divine-human relation.

That relation is seen as a personal one throughout the document: the person of God addresses the person of man in Jesus Christ, a divine person. Man can make a fitting answer only because the person of the Holy Spirit impels him.

Yet, the human individuals to whom God speaks are at the same time members of a holy people, an assembly, a Church. As such they make a personal and individual response which is also communal. They fittingly hear and give answer to God's word in a tongue they comprehend (Latin in the case of some, their own language in the case of most); their behavior throughout their prayer of praise and petition has meaning

Courtesy of The Paulist Press, New York. This commentary on the new Constitution of the Sacred Liturgy is an introduction to a study club edition pamphlet on the Constitution.

for them. The rites they employ, in other words, are instructive.

If the prayers or actions of the liturgy no longer speak to men so as to teach them, this meaningless activity is to be replaced, says the constitution. In cases where the best vehicle for God's action among men, or their response to His deed, is a custom or rite familiar to a people long before they knew Him as the Father of our Lord Jesus Christ, they are urged to employ that custom or rite in their worship. The music, the costume, the rhythmic dance proper to a people is presumed to be as much a part of its life as that people's tongue. Consequently, it should be adapted to a Christian purpose whenever possible.

Sad Consequence

This insistence on the celebration of the mysteries of our redemption in a meaningful way serves to make the document on the liturgy a sword, in a certain sense.

Its teaching, which is fully in the Master's spirit, will no more bring a gently lulling peace than will Jesus Himself (cf. Matt. 10, 34). There is bound to be division on what "meaningful" worship is and what its benefits in Christian life are. The case will surely be made subsequent to the document, as it has been made before it, that the familiar incomprehensible is more meaningful than the unfamiliar comprehensible. New forms of prayer are bound to bring a sense of estrangement before they can effect a deeper reconciliation. Indeed, we must expect that a Christian prayer which is full of meaning and mystery will alienate some who now walk comfortably with Christ. To know Him not is for some the condition of fidelity to the cause that bears His name. The reform of the liturgy, like the reform of the Church with which it is bound up, will make many clean but not all.

These sober thoughts are evoked by the reflection that the whole purpose of the council, namely to bring God and man closer in Jesus Christ, can only be achieved through faithfulness to the terms of Christian (i.e., sacramental) prayer.

If man is to come close to God a price must be paid. There is no resurrection to new life, to God's life, without the cross.

Similarly, there is no return to patterns of liturgical prayer that does not include

a confrontation with that Jesus who died before He could rise. Any rejoicing in the power of the liturgy to aid man in his struggle to be made new in Christ must be tempered by a realization of what the liturgy is. It is the prayer of the whole Church which, if it is really understood and really prayed, will bring man to a vision of the God who is, the Christ who is, and the sinner who is.

The Catholic must be ready for that. If he is not, it is much better for him not to examine this constitution on the sacred liturgy, for it will shatter all his false securities.

Just as any "triumphalist" spirit concerning liturgical restoration is premature, so any supposition that a merely human understanding of a tongue or a rite can save man is quite false. Only the believing heart can comprehend the Christian mysteries, and that but dimly. No grasp assured by a revision of rites or languages can deliver over what is available to faith alone.

Interior Change

For all these reasons it should be clear that while *change* is the keynote of the constitution on the liturgy, what is meant is *change of heart*. Change for the sake of change has no place in a Church that is rooted in timeless mystery. Change for the sake of men whose vocation it is to change is essential if the Church is to achieve its mission. That is why, in all that the constitution has to say about the revision of the rites of the Sacraments and of the Mass itself, our attention must be riveted on the mission of the Church. What is the Church? What is it for? How is it a thing of Jesus Christ? Who is Jesus Christ to us?

These are the great questions this document raises. They are the questions the council has struggled with in other discussions and debates. Often the answers proposed in the constitution are as clear and unequivocal as anything we may hope for in a decree professedly on the Church, on episcopal power which is a stewardship, or on the work of the God who saves.

The constitution on the liturgy is a document of more than 12,000 words. It is divided into an introduction and seven chapters which in turn are subdivided into 130 numbered articles or paragraphs. The chap-

ters are on: (1) general norms; (2) the Eucharist; (3) the other Sacraments and sacramentals; (4) the divine office; (5) the liturgical year; (6) sacred music; and (7) sacred art and furnishings. There is a brief appendix expressing the absence of any opposition in principle to the idea of calendar reform.

The prescriptions that could take effect without any interval of time did so on the first Sunday of Lent, February 16, 1964, by the Pope's decree. The normal interval required for a Church document to be in force after promulgation is three months. In this case a slightly earlier date was chosen because of the evident appropriateness of the season.

Looking Ahead

Certain proposals within the document need to be legislated by territorial groupings of bishops in order to take effect. Still others that call for the composition of new rites—or depend on such books and rites for their implementation—will require several years of scholarly work before they can be acted on.

It has been estimated by council experts that 80 of the 130 articles take immediate effect, being either doctrinal in character, substantially contained in existing legislation, or disciplinary in nature (for instance, the norm on the homily, the rank of liturgy as a sacred study in seminaries); that about 10 articles require legislative action by territorial groups of bishops (which action, it is clearly stated in the constitution, is to be submitted to the Holy See); and that perhaps 40 articles depend on the work of composition and revision as yet undone.

The postconciliar Commission on the Sacred Liturgy is the body that has the task of revising the sacred rites in accord with the directives given in the constitution. It is composed of 42 members under Cardinal Lercaro of Bologna. (Cardinal Ritter of St. Louis and Archbishop Paul Hallinan of Atlanta are the two American members of the commission.) If more radical adaptations of the liturgy are needed for particular situations, national hierarchies may petition the Holy See for the changes they deem suitable, after consultation with liturgical experts. (Cf. I § 40.)

Territorial groups of bishops can engage

in true legislative action, says this document. They have already begun to do so by deciding on the texts of the prayers and readings in the people's languages to be used in the Mass and the other sacramental rites. The basic change in Church procedure that has been effected by the council is that legislative power over Christian worship, which heretofore had been in the hands of the Roman See only, has passed to territorial groups of bishops.

In numerous cases the bishop or religious superior with ordinary jurisdiction is given discretionary power for his own diocese, abbey, or congregation: for example, it is he who will decide concerning the language in which his subjects may recite the divine office, or whether, after a rite of concelebration is drawn up, his priests shall concelebrate. The council Fathers did not leave concelebration on Holy Thursday and at councils, synods, etc., an open question, it might parenthetically be mentioned.

No bishop will be expected to go against the overall spirit of the constitution. It is now the law of the Church which he, in company of his brothers, framed. What is guarded is the liberty of bishops in individual cases in terms of their people's needs as they see them.

Previous Law

It is important to observe that, like all Church law (in this case, Church law for the West, since the constitution is not binding in its practical norms on the Eastern rites [Intro., § 4]), the pastoral legislation contained in the constitution leaves undisturbed all previous law which it does not contravene. Thus, the prescriptions of *Mediator Dei* (November 20, 1947) and the "Instruction of the Sacred Congregation of Rites on Sacred Music and the Sacred Liturgy according to the Encyclical Letters, *Musicae sacrae disciplina* and *Mediator Dei* of Pope Pius XII" (September 3, 1958) are in full force where they are subsumed under the present constitution.

No Catholic is free to assume a "wait-and-see" policy on Church law that has already had binding force for six to seventeen years. This is the situation, as has been said, of about 60 per cent of the present constitution's 130 articles.

At the same time, the constitution is in-

sistent that, insofar as prescriptions are new (such as, in those matters that depart from *Mediator Dei* or the 1958 instruction), regulation depends “solely on the authority of the Church, that is, on the Apostolic See, and, as laws may determine, on the bishop” (I, § 22, i).

To illustrate: no parish priest may on his own give the blessed Eucharist under both species to a newly baptized person unless, after the proper rite has been devised by the postconciliar commission, his bishop has “thought fit” (II, § 55) to authorize it. Contrariwise, no parish congregation may consider itself free to do nothing whatever about active participation at particular Low Masses of its choosing. The last named point is phrased this way in I, § 27:

It is to be stressed that whenever rites, according to their specific nature, make provision for communal celebration involving the presence and active participation of the faithful, this way of celebrating is to be preferred, so far as possible (*in quantum fieri potest*), to a celebration that is individual and quasi-private.

This applies with special force to the celebration of Mass and the administration of the Sacraments, even though every Mass has of itself a public and social nature.

In other words, it is not left to anyone’s discretion which Masses shall have a “public” and which a “private” character in their mode of celebration.

Wide Significance

A first reading, even a cursory one, of the constitution yields the impression that this is a masterful treatment of pastoral theology, pastoral law, and pastoral practice. It is more than that. It is an admirable synthesis of all Catholic faith centered on the trinitarian life of God which He makes available to us men. The incarnation is the bridge from triune God to man. This taking on of complete manhood by the eternal Son is a reality of human history, now past and never to be repeated. It is extended over

the ages, however, by the sacramental acts of the God-made-man. “The Church,” as J. A. Moehler wrote, “is the permanent incarnation of the Son of God.” There is no way held out to us to enter into the life of God except through personal contact with Jesus Christ in His Sacraments. In their official teaching the bishops, assisted by the other council Fathers, engage in paragraph after paragraph of testimony to the finest pastoral concern.

If anyone wishes to express disappointment with the constitution he is free to do so. It does in fact reiterate much teaching that is already well-known (to those to whom it is well-known). It does not get either specific or apodictic where many would have it do so. It counsels and suggests where it might command. It gives the appearance—but only the appearance—of leaving an “out” to bishops and groups of bishops at every critical point.

Nonetheless, the tone, the drift, of this expression of the Church’s *magisterium* (her teaching office) is unmistakable.

All Possible Speed

The episcopal and religious ordinaries who approved the document so overwhelmingly want to see its provisions, even its more drastic ones, realized with all possible speed. Certain profound psychological changes in the innermost beings of millions of Catholics are involved.

Any realistic implementation of the constitution must necessarily be sensitive to their needs and outlooks. If the teaching proposed is to become a living reality in Christian lives, any more stringently worded decree than this one would have failed to be voted into law or, having been voted, would almost immediately fail of its purpose through its very rigidity.

What stands out absolutely clearly is that the bishops’ chief concern is the prayer of the people of God. They are insistent that the hungry sheep, looking up, shall be fed; that they be given bread and not a stone when they come to the banquet table of the Master.

Theological Problems of The Council

Franziskus Cardinal Koenig

Both American Catholics and Austrian, as well as European Catholics and the Catholics of the whole world, expect from this Council a fruitful strengthening of religious life. The world on the other hand, the non-Catholic and non-Christian world, expects an answer to many questions, for which it has no answer. Thus the Council has become a matter of great interest to the whole world in an unexpected way. I shall try to sketch out a few of the reasons, which in my opinion were responsible for the surprising and worldwide echo of this Council.

1. The Council has met with world-wide interest because contrary to appearance the world is stirred by religious questions. All through human history, faith stood against unbelief. According to a word of Goethe "the proper issue of world history is the fight between Faith and Unbelief." Many times in this fight, unbelief was supposed to have attained its final triumph. Ever since Nietzsche had announced his proclamation "God is dead," people have prophesied in our century the disappearance of any religious feeling, as well as of any religious need. Religious feeling and need of religion has not, however, decreased in our time; on the contrary, it has grown stronger.

It is simply untrue, that more knowledge means less faith, that science leads away from religion; half-knowledge, a superficial science can endanger faith; deep and full-knowledge can only lead towards it. It is equally untrue to think that only the insecurity of modern life, the experience of two world wars, the outbreak of barbarism

in the heart of Europe, caused people to try to find protection in a faith in super-terrestrial powers. It is the first and last question of human existence, the most properly human question in existence, the question: "Whence do I come? where do I go? to what end am I in this world?" which leads man with necessity to think beyond the narrow circle of earthly and material interest. The self-searching of man about his existence leads to the recognition that man is not the measure of all things. True humanism leads to religion.

2. The Council has met with world-wide interest, because at the Council the Catholic Church has looked different from what people imagined. Faith is not the Church yet. Church is not the Catholic Church yet, and about the Catholic Church, people had the most abstruse and confused ideas. I do not have to enlarge on this, you know it yourself. For many people the Catholic Church was a sort of correctional establishment. A parallel with the Communist dictatorships in the East seemed quite acceptable to many critics. Any free word, any free thought seemed forbidden or tabu, and the whole thing was supposed to be a world wide conspiracy to reduce the spirit to slavery and to erect the world dominion of the Pope, to whom all Catholics in all questions owed unconditional obedience.

The measure of absurdity to which such lines of thought were leading, can be seen from the much discussed play *The Deputy* by Hochhuth, which has been performed in America too. The Pope, according to Hochhuth, would only have had to say one word and 500 million people in the whole world would have obeyed. The combined strength of these 500 millions would have put an end

Through the Courtesy of Rev. Theodore E. McCarrick, editor of *The Catholic University of America Bulletin*, where this address appeared in the issue for July, 1964.

to all the horrors of Hitlerism. What is the use of a council for this type of a church, as it exists in the imagination of many contemporaries? A council could only be a spectacular show, a demonstration of machine-like discipline, an assembly of "Yes men," and obedient lackeys.

Far from being anything like this, the Council was nearly the opposite of this type of assembly, and this has come to many people as a shock. The very beginning of the Council was a dramatic surprise, the Council Fathers refused their assent to the proposed list of members of the Commission and elected new men out of their midst. And later, when the discussion in the Council went on with deliberate directness of speech, people were even more astonished. In this Council there was an absolute liberty of mind, an openness of discussion, which no one expected and which set an example to the modern world, which often suffers from a certain intellectual lethargy; and the Pope, the supposedly absolute ruler of the mind and soul, did not direct the discussion, did not lay down the law, did not even interfere, except to make sure of the absolute liberty of expression.

Improved Image

Thus the course of the Council caused many to revise their idea about the Church. What they saw and heard day by day, was so different from what they had so far believed about the Church. This was not a gathering of assenting old gentlemen; on the contrary, a sceptical and astonished world could see what liberty of the spirit means. It was demonstrated that liberty of thought is not a danger to unity and that unity does not stifle liberty. Millions of people discovered new traits in the physiognomy of the Church.

3. The Council has met with world-wide interest, because John XXIII was felt to be close to earth and close to this life. The man who thought out, planned, called together and in the first period directed the Council, was Pope John XXIII. Because he was convincing, the Church has become convincing, because he was near to earth and near to life, the church is no longer only an historical fact, it has a living relationship to our time, to our world. His

life and death have touched the world more than the life and death of any Pope before him. In a secularized world, through him, God has made His Church a living reality.

4. The Council has met with world-wide interest because Christian Unity is being taken seriously. Since the Catholic Church has regained its reality, its impact on the world, the absurdity of the torn state of Christendom has been manifested in a terrifying new light. As long as the world looked at Christianity as one of the facts of history, as a cultural institution, as a storing place of past cultural achievements, as a sociological object of studies, the separation of Christians had merely historic interest. A world however which, thanks to John XXIII, realised the actual presence of the Church, and saw how closely the Church is linked with all the issues that move the world, was forced to ask the question, why Christianity had been split or torn into different denominations, and why this separation ought to continue.

Christian Unity

The question of the Unity of the Christian world, about which through many centuries much was talked, less was thought and practically nothing was done, is to-day being taken seriously from all quarters. It has been discovered as a task, for which all are responsible and which should not merely be talked about, but which should be conscientiously studied and pursued with all our strength. It is true that God's will determines all that happens, it is equally true however that God works through us. "*Ut omnes unum sint*," "that all may be one," was the last prayer of Our Lord before His passion. To know the desire of the Lord for us is to help Him to accomplish it.

We are no longer looking after merely juridical achievements, juridical and formal questions at least should not have priority. Priority should be given to the readiness, the desire and will for Unity. The intensity of will and the clear idea of the aim to be achieved, may lead to different attempts. We do not want to have illusions, we do not want to raise illusions, nor do we dispose of infallible prescriptions. The response the Council has found with other Christian communities, proves that at the summit as well as with the masses of Christians, the desire

for Unity has been taken very seriously.

5. The Council has met with world-wide interest because the Unity of the Church is the hope of the world in the process of unification. The world moves towards unification. This has been so often repeated that it sounds like a platitude. Technical and economical progress lead that way: politics is a retarding influence. This unified world will not be a Christian world, not more than our disunited and quarreling world is a Christian world, but it will be influenced and moved by Christian values in the measure as Christians will find their unity in a world on the move to unification. Thus unity of the Church is the Christian hope of a unified world. As we do not expect the coming unified world to give us a mechanical, dead, totalitarian construction, in the same way the Church Union should be unity in diversity: according to the principle: "*as much liberty as possible, as much unity as necessary.*" If the Catholic Church through the influence of the Council develops in this direction, the other church communities will not feel themselves endangered by this unity. Once we arrive at a stage of development, where we can say: "*liberty tends of its own momentum towards unity,*" and "*unity guarantees liberty,*" in the world as much as in the Church, once this is achieved, the hope of mankind will be fulfilled.

International Aspect

6. The Council has met with world-wide interest because the international aspect of the Church gains new importance. The coming new world will not be European-American, will not be Western, will not be the world of the white man only. For centuries, in spite of all missionary efforts, the Church has remained a Church of the European cultural sphere. Many failures in the mission work, not only in the China mission in the 17th century, but up to our own days, can be explained by the fact that the Western garment of the Church has been confused with its reality. We still remember,—for many it was a shock,—when Pius XII once said that the Church was not tied down to the narrow circle of Western culture. This thought is more familiar to us to-day, though not as self evident as it was in the first Christian centuries when the Church was a Church of Greeks, Romans, as well as a

Church of Jews, Arabs, Nubians and Assyrians.

In this century only, and only in the second half of this century, the Church entered the path of internationalisation, the path of internationalising its representatives. The present Council is an image of this internationalisation. Every continent, every race, every culture is represented at this Council and still this is only a beginning. Internationalisation of the Church, though visible here, will not be merely expressed in the future in bishops of different colours, taking part in the Council, nor in advertising the fact that the Church has no exclusive link with any race, civilisation, economic or political system. It only will be complete when the Church has taken shape in every nation and culture, and when it is at home there. There has been much frank talk about this from African and Indian Bishops. When Unity will be secured, then there will be no limit to the authentic unfolding of national and cultural characteristics, of the self-realisation of the Church. Only then we shall be able to speak of true internationality of the Church. This international representation even in the central administration, even in the Curia, will then ensue automatically—perhaps not quite automatically—but it will not be staved off permanently.

This beginning of growth of the international character of the Church, as the Church of all people, races and cultures, is one of the happiest experiences of the Council, even when this international aspect shows up not only in the multi-coloured image of the Council Fathers, but sometimes in daring initiatives and honest controversies. This process of internationalisation has met with a great positive echo. The Church and the Council are being viewed as models of all efforts at internationalisation.

In a short outline I have tried to show you what in my opinion has caused the world-wide and surprising interest in the Council. This interest in most cases is not yet a religious interest, nor a beginning of faith, but it is a curiosity, a sympathy, a readiness to face the reality of the Church.

God has shown us an open field, we have to till it; through our labours His work in the Church is done. ■ ■ ■

Books Received

Priest's Guide to Parish Worship
Compiled by the Liturgical Conference
Distributed by Helicon. \$4.50

With timely enterprise, the leaders of the Liturgical Conference have faced realistically the confused plight of clergy and people in the face of extensive changes in the worship of the Church. Liturgical reform can be introduced in our parishes and can achieve its desired effects. But only on condition that priests and people understand *what* these changes are; *why* they were necessary; and *what* results are to be hoped for.

In order to answer these questions, the Conference enlisted the talents of some dozen specialists, including leaders like Fathers Gerard S. Sloyan, Frederick R. McManus, and Mr. John B. Mannion. These knowledgeable experts have collaborated in providing the indispensable training aids each parish requires in order to bring about active participation in a living liturgy.

Nearly all the practical questions that arise are answered. There is a chart and outline of the Mass, explaining the respective roles of celebrant, commentator, lector, servers and people. There is also a clear treatment of the desired structure of the church and sanctuary. Explanations of the Mass and suggested music are included.

Each of the sacraments receive individual attention and, as with the Mass, their deeper significance is highlighted. Going beyond the changes in the rites, an explanation is given which helps to understand the character of sacred signs and how they constitute the Church—the new People of God. For years, it has been clear that our greatest need was to develop a sense of community on the part of our local congregations. These pages spell out how this objective can be gradually accomplished.

The book under review is one feature of a complete *Parish Worship* Program. A comprehensive package has been prepared

by the Liturgical Conference. This includes a training program for Mass commentators, two copies of a suggested Bible service, along with fifty copies of the excellent pamphlet *What is The Liturgical Renewal?* The package is regularly priced at \$23.50, but is now available at \$18.50.

Studies in Salvation History
C. Luke Salm, F.S.C.
Prentice-Hall, Inc. \$2.95

Sacred Scripture is at the heart of the current Catholic renewal and the Bible itself is Salvation history. So it is not surprising that contemporary Christians have diligently endeavored to grasp the concept of sacred history, especially since it has been so long neglected. Certainly those who preach or teach religion must master this theme if their message is to reflect the best we have to say to our hearers.

American biblical scholars have not merely pursued scientific research but they have been generous in sharing their findings. Especially over the last decade, they have participated in conventions where they elucidated many of the essential aspects of God's plan of salvation for non-technically-minded audiences.

Brother Luke has delved into the Proceedings of various conferences and conventions for some of the permanently valuable papers on salvation history. The result is a most stimulating and valuable book which will be a blessing to those whose formal scriptural study has been inadequate.

He has gathered some seventeen chapters on a wide variety of Old and New Testament themes by some of the most able Catholic scripture experts in our country. They range from a most helpful *Introduction to Salvation History* by Brother Luke, *How to Approach the Bible* by Thomas Barrose, C.S.C., all the way to *The Christian and the Trinity* by Frank B. Norris, S.S.

Editor and publisher have combined to produce a book that deserves a wide audience among Catholics committed to renewal.

Mission and Witness:
The Life of the Church
Patrick J. Burns, S.J., editor
The Newman Press. \$5.75

The timeliness of this book is evident from the fact that it is concerned with the topic which engages so much of the attention of the third session of Vatican II. The volume contains seventeen studies on the Church, most of them appearing over the past ten years. They are divided into five sections: the Church in Salvation History, the nature of the Church, authority, understanding in the Church's life and the Church's mission.

The editor's short preface introduces the general topic excellently. He has added a personal introduction to each of the papers, giving a brief word on the author, along with a capsule summary of the content. The writers include noted experts like Lubac, Congar, Arnold and Stanley. And it is good to see represented theologians like Fransen, Delmais and Columbo.

The book, while it disavows any claim to say the final word on these aspects of the Church, is invaluable for the background of the matters discussed at the Council. Collegiality, papal primacy, authority, the sources of revelation — all come in for illuminating discussion. And it is helpful to see the issues involved in the distinctive roles of the priests, religious and layman in the total mission of the Church.

Thoughtful Catholics, interested in the mystery of the Church, will be delighted with this book.

This Good News
Quentin Quesnell, S.J.
Bruce. \$4.50

The general reader, along with preachers and teachers of Christian Doctrine, will find his grasp of the kerygma carried to deeper levels by this helpful introduction to the Catholic theology of the New Testament. The author analyzes the core of the good news proclaimed by St. Peter. He

shows it to be the heart of apostolic preaching, the central element in the early creeds, and the framework of preaching, catechetics and theology for centuries.

The historic community convoked by this proclamation is then portrayed as responding by repentance, faith and baptism; and ultimately joined together as the New People of God by the celebration of the Lord's Supper. A particularly good treatment of the nature of the Gospels is discussed by means of a study of St. Mark. Following St. Mark as a guide, we see something of the plan, the principle for the selection of materials and spiritual significance of each gospel.

No less interesting and helpful is the treatment of how the good news was preserved intact through all the varied vicissitudes of the centuries, followed by a last word on the purpose of biblical theology in the life of the Church. This reviewer trusts that *This Good News* will be made widely available as a paperback edition.

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CONDITIONAL BAPTISM . . .

The ecumenical movement, along with its many positive achievements, is forcing us to take another look at some of our apostolic practices. A growing appreciation of the theology and sensibilities of our Protestant brethren is bound to make us uncomfortable about some aspects of conditional baptism. In the past it has been pretty much accepted practice to conditionally baptize most Protestants who come into the Church. The basic rule seems to be 'better safe than sorry.' However, today Catholics themselves are becoming more and more dissatisfied with this custom. It is not just a question of charity, either. Our own moral theology discourages wholesale conditional baptism. Many so-called "doubtful" cases heretofore, I think, stemmed from ignorance about the faith and practice of our separated brothers. What the ecumenical movement has done is to bring home to Catholics the real evangelical quality of Protestant faith. Baptism to most Protestants is as important as it is to Catholics. This fact, coupled with some knowledge of the baptismal rituals of the major churches, should go a long way toward resolving doubt in a good many cases.

One of the reasons why we haven't been too concerned about this before is that there didn't appear to be much of a problem. The priest who was receiving the catechumen made the proper distinctions in his mind, explained this to his catechumen, and reassured him that he had no intention of attacking his original baptism but only wished to be absolutely safe. He may or may not have adverted to the administrative difficulties about baptismal records where there was a marriage coming up. However, with increasing contact and interchange with members of other churches, it is being brought uncomfortably home to us that this, to us routine, practice bothers a lot of Christians very much. How much, can be seen from the reaction of the Dutch Reformed to the way in which Princess Irene was received into the Church. Not only were Dutch Protestants irritated over the secrecy surrounding this event of national importance, but they were deeply offended, too, over the fact that apparently she was

conditionally rebaptized. No less a figure than Dr. Visser 't Hooft, General Secretary of the World Council of Churches and himself a Hollander, made a public statement in Holland that was sharply critical of the whole affair. He pointed out that nowhere in the whole proceeding was any contact made with anyone in the Dutch Reformed Church, nor was any inquiry made about the princess' baptism. This, coupled with the air of secrecy and intrigue that surrounded the whole affair made for a good deal of resentment on the part of an entire nation.

Certainly, few persons who are conditionally baptized will stir up this kind of national ferment, but within the local community, especially in smaller cities and villages, the same kind of thing does happen. Those engaged in dialogue with ministers know that conditional baptism ranks pretty close to the promises in a mixed marriage as the Catholic practice that irks them most. The time has come when we really have to do something about this. Charity, as well as fidelity to our own sacramental principles, demands it.

RESOLVING DOUBTS . . .

Naturally, there are always going to be some cases where conditional baptism will be necessary. These are the cases where there is real doubt. However, they should be the exception rather than the rule. The Church has always taught that no person should go through the ritual of baptism unless there is real doubt that he has received the sacrament. Moral theology manuals remind us that some attempt should be made to resolve a doubt. In practice, this has not generally been done. If we take the trouble to make the same kind of investigation that we do in the case of a Catholic marriage, a lot of these doubts would be resolved. Two simple steps should become routine: 1) familiarity with the ritual and theology of baptism of the major Protestant confessions, and 2) an ordinary letter of inquiry to the church of baptism for each prospective Catholic. For those whose baptismal status is not thus settled, conditional baptism would be the obvious answer; for the others, and this should be an increasing majority, a sim-

ple profession of faith and admission to the sacraments, as is the practice with lapsed Catholics.

Such a revision in Catholic procedure should not be looked upon as a concession to the feelings of others, but rather as putting into practice a sound rule of our own sacramental theology. That it undoubtedly will also foster better relations with other Christians is all to the good and only emphasizes another truth, viz., that Catholic ecumenism really means that the Church is becoming more Catholic.

WEEK OF PRAYER FOR CHRISTIAN UNITY . . .

Catching the spirit of Vatican II, the World Council of Churches has announced that its theme for the 1965 Week of Prayer for Christian Unity (January 18-25) will be 'Christian Renewal.' At the end of this third session of Vatican II most of its work will be finished and its deliberations could provide a rich vein of material for preachers during that week. Other helpful material can be found in the little prayer booklets distributed for the week by the National Council of Churches. Last year these were used in many Catholic churches.

MISSION UNITY . . .

Missionary consciousness in the Church has tended in recent decades toward a more global concept of mission. All missionary effort, foreign and domestic, is now seen in terms of the Church's one over-riding mission to mankind.

This new emphasis was noticeable in the proceedings of the Mission Secretariat Convention held in Washington at the end of September. At that meeting Father Nevins of Maryknoll stressed that the geographic concept of mission is gone. Mission begins wherever there is a Christian and ends only with the conversion of the last man who does not know Christ. This means that every Christian is involved in the mission activity of the Church and that every human being is a missionary concern. These are familiar phrases but the home missions have not yet felt their full reality. The distinctions in the United States between believer and non-believer are not so clear-cut as they are in primitive lands, and the Church's approach to them lacks a good deal of the sense of urgency and responsibility that people feel towards the far-away 'heathen.' Our very terminology is different. In Africa, we speak of 'new Christians'; at home, they are 'converts.' Yet, from the point of view of conversion what has occurred may be exactly the same: a man has come to believe in

Christ as his savior. Again, in Africa, we speak of 'missionary work'; here, of 'convert work.' Actually, in many cases it may be just the opposite. There is a far more real conversion in the case of an African who has never heard of Christ than in the case of an American Protestant whose 'conversion' is not to Christ, in whom he may always have ardently believed, but to a fuller participation in the Christ-life of the Church. Working with non-believing Americans is every bit as missionary as working with non-believing Africans, and it might help us to get rid of any tiny discomfort we might have about 'convert work' in this ecumenical era if we thought more in these terms.

Terminology isn't important in itself, but it often reflects an attitude that is. When that attitude is confused about something as basic as the missionary dimension of Christianity, it is very important indeed. Father Nevins reminds us that in the Catholic Church "Mission belongs to everyone and to deny it is to deny one's Christianity."

There is a danger of downgrading the domestic effort when we fail to think of this apostolate in accepted missionary terms. Why can't we speak of our apostolate to non-Catholics here in America as 'missions'? Why don't we refer to those under instruction as 'catechumens,' and those received into the Church as 'new Catholics?' These are little things in themselves, but they are valuable if they help us think missionary and pursue our work with missionary zeal. They are especially important if they help us communicate a sense of urgency and a missionary fervor to our fellow Catholics. Catholic bishops are going to be thinking more and more in global terms as they grow more conscious of their collegial responsibility. This is bound to affect the relationship between the hierarchy and the mission activities of the Church. If American Catholics can get used to thinking of our own nation as mission country, then there is a real chance for a total missionary effort by the Church in America to bring all of our fellow citizens to a knowledge of Christ.

MISSION EFFORT IN BOISE . . .

Bishop Sylvester W. Treinen of Boise, Idaho, has already launched an intensive missionary effort in his diocese. The program calls for at least two inquiry classes each year in every parish. He has appealed to all of his flock to participate in the campaign through prayer, penance, and personal missionary contact.

JOSEPH V. GALLAGHER, C.S.P.

Index and Back Issues

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